dangerous prop of the *Maya* theory. The fundamental
mistake of this theory, the cause of all its confusion, is a
false idea of unity. Sankara thinks that unity is opposed
not only to duality—to the notice of two or more independent
realities—which it really is, but also to difference and re-
lativity. When the Upanishads speak of Brahman as One
without a second, they must be understood, thinks Sankara,
as meaning not only that there is no independent reality
besides Him, but also that there is no world in space and
time and of a diverse form, relative to and dependent on
Him. This argument cuts the ground under his own feet,
for, if omniscience, almightiness, justice, goodness and the
like cannot be conceived except with reference to a pheno-
menal world, so do absolute truth, knowledge, infinity, eter-
nality, indivisibility, unchangeability and the like derive
all the meaning they bear from the ideas opposed to them,
ideas implying the existence of a relative, finite, manifold
and changing world. In other words, our conception of
God as the Absolute, the Spaceless, the Timeless, the Un-
changeable, necessarily implies a world of space, .time and
change and becomes unmeaning without

the latter. True
Monism is therefore interested not in denying the reality
of such a world but in showing its relativity to and depend-
ence on the Infinite and Absolute.

In the light of Sankara's arguments which inevitably
lead us to such contradictions as are stated above, Tattwa-
bhushan thinks that what Sankara perhaps meant and
ought to have said seems to be something like this :—

[4<] There is in Iswara a power which produces in the individual soul
the illusion of things which do not really exist. As a power producing
illusory appearances, it is somewhat like the power of a juggler and
may therefore be called *Mayasakti.* In Iswara, *Maya* produces no
effect, as He, being its wielder, is above its influence. There is there-
fore no *avidya* or nescience in the Lord. *Avidya* or nescience exists
only in the individual and is the product of *Maya* acting upon him.